

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 16.]

HARTFORD, SATURDAY MORNING, MAY 2, 1835.

[WHOLE NO. 692.

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

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ADVERTISEMENTS inserted on the usual terms.

From the New-York Observer.

THE EXPEDITION TO LIBERIA FROM  
NEW-ORLEANS.

NEW-ORLEANS, March 7, 1835.

Dear Sir—I take up my pen for the purpose of communicating to you a few facts in relation to the progress of the Colonization cause in this part of the country. As the most acceptable information on this subject, I propose to give you a short sketch of the character of the prominent emigrants who sailed from this port on the 5th instant, in the brig Rover, and of the circumstances attending their embarkation.

The whole number of emigrants was seven. All of them were from Mississippi except three who were from this place. Among those from Mississippi were the Rev. Gloster Simpson, a regular ordained minister of the gospel, and Archy Moore, both of whom visited the Colony as exploring Agents on behalf of the free people of color of Mississippi. They returned home from their visit to the colony in the autumn of 1832.

They have been prevented from removing to Liberia before by unavoidable circumstances.

The families of both of them were in bondage.

As soon as they returned, however, and signified their intention of settling in Liberia, Robert Cochrane, who owned Gloster's wife and five children, gave to Gloster a bill of sale of them.

They were estimated to be worth \$4,000. But another difficulty existed.

Mr. Cochrane had previously leased Gloster's wife and children, together with his other slaves and property for a term of years, which did not expire until about a year ago; since which time, Gloster has been very anxious to emigrate, but no opportunity occurred until the present expedition.

Gloster was much respected in the neighborhood in which he lived. He owned a farm of 150 acres of good land, which was well stocked with every thing necessary for carrying it on to advantage.

Robert Cochrane has lately deceased and left to each of Gloster's children a legacy of \$100.

Archy Moore is a member in good standing of the Methodist Church. He has not much property, but is intelligent, respectable, and has lived without reproach.

Archy was not so fortunate as Gloster in obtaining his family.

He purchased a son and a daughter a few weeks since.

For the daughter he paid \$750, and for his son \$1,000.

He was enabled to do this by the liberality of the citizens of Mississippi, who contributed for that purpose more than \$1,000.

They have both been anxiously waiting for an opportunity of emigrating to the colony for more than a year; and when I informed them that they could have a passage in a vessel, which I was about to despatch from New Orleans as soon as practicable, they received the news with rapturous joy.

In further illustration of the character of Gloster Simpson, and of the practical influence of Colonization upon the public sentiment at the South, I refer you to notices in the N. Orleans Observer of the Colonization meetings held in this city; and to the following letter of Jeremiah Chamberlain, D. D. President of Oakland College, Mississippi.

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municants. Thus it appears that within the short term of 12 years, the Baptist Churches east of Kennebec river, increased from 20 to 61; and indeed it appears that several small churches were gathered in this section during this time, which did not then unite with the Association. During the same period the communicants increased from 1151, to considerably more than 3500.

This association, at its annual session in 1818, having become large and extensive, thought proper to divide; and by mutual agreement, the churches east of the Penobscot river were dismissed to form an independent body by themselves. Since that time, the Lincoln Association has been twice divided, and the two associations, Penobscot and Waldo, have been set off from it. The latter of these, (Waldo) at its last session, numbered 19 churches and 1087 communicants. The former (Penobscot) at its last session numbered 35 churches and 1908 communicants. Whilst the parent body (Lincoln) still numbered at its last session, 28 churches and 2460 communicants.

The churches east of Penobscot river met by a delegation in Bluehill, on the 12th of November 1818, and organized themselves into a body to be called the Eastern Maine Association. This body, at its first annual session in October 1819, embraced 15 churches, and 1042 communicants. To this body the Lord has been

signally gracious. It was not only small in its beginning, but came into existence under many disadvantages. All the most important places in this region were occupied by the Pedobaptists, before Baptist sentiments were ever known in this section. Added to this, the territory was large—the population sparse, and Baptist ministers few. But the little few were not disheartened by all the forbidding circumstances of the case. No, far from it—they were indefatigable in their labors to win souls and promote the cause of Christ, and propagate the pure principles of the Bible. To the extent of their ability, they "went every where preaching the word." Nor did they go alone. The Lord sent them where he himself was placed to go. He wrought with them, "confirming the word by signs following." The churches already gathered have been much enlarged, several of them divided, and others gathered, so that at its annual session last September, the Eastern Maine Association embraced 33 churches and 3209 communicants.

At this last meeting it was deemed expedient by this association, in consideration of the extent of territory over which it was spread, the number of its churches, and the benefit that would probably result, to divide. Accordingly the association was divided by a unanimous vote. The original name was dropped, and the two associations assumed the names of the respective counties in which they were located—Hancock and Washington. Of the 35 churches embraced in these two associations, 22 are in Hancock, and 16 in Washington. In this association, most of the churches are destitute of pastors, there being at this time, I believe, but six ordained ministers connected with it. Some of the most able churches are destitute, their pastors having recently left. It is most ardently to be hoped that these inviting fields of labor will not long be vacant. Must so many of these churches continue to be destitute of pastors and teachers? Are there none of the Lord's servants who are ready to go over and help them?

The churches in Hancock association are better supplied, there being 12 ordained ministers connected with it; besides these, there are 8 candidates for the ministry—some of whom are licensed, and are preaching most, or all of their time, and others are in a course of preparatory study. Still, most of the churches are destitute of pastors, and some of them have preaching but a small part of the time. There is great need that all the churches should unite, fervently, and perseveringly "pray the Lord of the harvest to send forth laborers into his harvest." And will not ministers and churches be encouraged from what has already been done, to persevere with redoubled effort to advance the cause of Christ? Surely we have abundant reason to "thank God and take courage."

The Baptist cause is, *without controversy*, the cause of Christ, and must and will prevail. It is the "kingdom which the God of heaven has set up in the world, which shall never be destroyed, nor left to another people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever."

AQUILLA.

#### INTERESTING EXPERIENCE.

The following has been sent to us by the Pastor of one of our churches in the neighborhood of this city. It is the account given of herself by a deaf and dumb young lady, on her application to be admitted as a member of the church. We record it to the praise of the Redeemer, as a manifest instance of the bestowment of his sovereign grace; and also, in behalf of this unfortunate class of our fellow citizens, that they may be sought after as hopeful subjects of repentance unto life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*Christian Watchman.*

Some weeks ago, before a revival in this place, I sometimes felt serious about my soul. I often read my Bible, and prayed that I might be led to repeat and trust in Christ. I was often apt to forget to pray, because I was in a hurry. About three weeks ago, I felt more sensible of being a great sinner than I did before. I was unhappy, and my mind was so distressed that I was ready to sink; for I was one of the chief sinners, and had long neglected to seek Christ, and delayed repenting. I loved worldly pleasures, and was often unwilling to leave them off and to become a friend of Christ. I was convinced that I must be prepared for death; and if I was not, what should I do when I should be called to die! It made me feel dreadfully hurt to think I would go to hell if I was not prepared. I was in darkness, for

I was full of sins. I immediately prayed to God and confessed to him all that I had wickedly done in my life. When I rose, I became calm and felt happy. The Lord gave me relief at prayer. I trusted in the Lord, he forgave my sins. I am full of wonder because he has been merciful to me, a poor sinner, and did not forsake me and leave me to perish. Christ saved me from everlasting misery when I came to him. I have a great deal of thinking of his salvation; and I am truly interested in him; I love him as a lovely, and dear, and precious friend. I love God, for he gave me health and food and friends; and he led me to the Asylum at Hartford to learn. I think that Mrs. M. was the means of pointing me to the Saviour. When I was distressed in my mind she prayed for me and told me to pray. The Lord sent her to teach me to trust in him and to tell me the way of salvation, and to lead me to him for pardoning mercy. She felt much, and wished me to be happy. I fear if she had not been the means of pointing me to Christ I should not have found him precious to my soul. Now my mind is joyful, and I am often satisfied and happy as new things appear to me. I have a hope in the mercy of Christ. Yesterday my mind was dull. Satan strongly came into it, and I got fear and doubt of Christ. I immediately knelt and prayed to God to enable me to resist temptation. But now I do not doubt, and Satan has fled from me. I wish to be baptized with Christ, for he has commanded me to be baptized.

MARCH 3, 1835. P. E.

The following are some of the questions proposed by the pastor in writing, and answered by her in the same manner, at the examination of Miss E. for church membership.

Q. You say you were at the Asylum at Hartford—did your sins trouble you at that time?

A. No, but very seldom.

Q. Did you pray when you was at the Asylum?

A. Yes, sometimes.

Q. Was prayer pleasant or burdensome?

A. Burdensome, I thought.

Q. How is prayer now?

A. Pleasant.

Q. You say that you love God—what makes you think that you love him?

A. Because he gives me health, food, friends, &c. and sent his Son to this world to die for me and sinners.

Q. These are reasons why you should love him; but what evidence have you to yourself that you do love him for these things?

A. He is full of loving-kindness and long-suffering and mercy. And he has been very merciful to me, and his Spirit purified my heart, by the blood of Christ. And he showed his love through his Son, and he gave him to die and save me. I am grateful to him for he gave me understanding to love him so.

Q. Do you read the Bible?

A. Yes, every day.

Q. Does it seem to you as it did before you had a hope in Christ?

A. No.

Q. In what respect does it appear different?

A. It is sweet and interesting now. Before I had a hope I read it with unpleasantness and dullness.

Q. Do you love Christians?

A. I love Christ, and I also love them, and treat them kindly and pleasantly.

Q. What were your general feelings when at Hartford?

A. I sometimes felt conviction of sin, but was excessively fond of the pleasures and vanities of the world, and neglected repentance and salvation. My teachers often spoke to me of the importance of attending to the salvation of my soul, but I neglected it.

Q. How did you feel when you was under conviction?

A. Very unhappy, sorry and bad.

Q. What was the cause of your sorrow?

A. The Holy Spirit strove to warn me by the threatenings of the Bible, and I was very sensible of it, and sins distressed me.

Q. Then you were brought to see yourself a sinner, were you?

A. Yes, I felt myself a very unworthy sinner, and my heart was full of evils, of which I was very sensible, and I saw that I was lost, because I long forgot and broke God's holy law, and neglected seeking Christ, and repenting of my sins, and reading my Bible and praying; and because I had such vain pleasures and foolish amusements, of all which I repented with sorrow.

Q. When under conviction, how did God's holy law appear to you?

A. Severely and unpleasantly.

Q. Did the law condemn you?

A. Yes.

Q. Do you think that God would have been just had he left you to perish; that is, to be cast off at his left hand?

A. Yes, it would be very right for him to hate me and punish me severely in future time, and to leave me to be dreadfully tormented in hell. I should deserve punishment. He would show his justice and righteousness.

Q. What were your feelings towards the Lord Jesus Christ?

A. Before I had a hope in Christ, I sometimes pitied him, for he was crucified, but I did not feel interested in him. But now, I am deeply grateful towards him, because he died for me that I might be saved. And I feel much interested in him for he is a very precious Saviour and friend, and he is meek and lowly in heart.

Q. You know that the law of God requires us to love him with the whole heart—did you feel when your mind was serious that you had not done this?

A. Yes, I felt it was an undone and wretched sinner, because I was unwilling to leave worldly things, and to become a friend of Christ and to love and serve God. I felt very distressed and sorry that I did not love God when he showed his love through his beloved Son who was sent to die for me and sinners. If I had not repented he would not have saved me from misery.

Q. Can you hope for happiness on account of any thing good in yourself, or must you rely wholly on the mercy of Christ?

A. Wholly on Christ.

Q. Are you not afraid that others will think ill of you if you profess religion?

A. No.

Q. Do you now feel that you had rather suffer reproach than to be ashamed of Christ?

A. Yes, I am not afraid, and am not ashamed of Christ. If others should laugh at me for being a friend of him, and should try to drive me away from having a hope in his mercy, I know they are my enemies. I will give you a text—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Q. Do you think your heart is sinful?

A. Yes, but it will not be gone till death, then the heart will be quite holy.

Q. Have you any particular wish to express?

A. I wish to be baptized and become a member of the church.

Q. Why do you wish to be baptized?

A. Because I wish to follow Christ into the water.

Q. As we shall pray before we part, what do you wish us to pray for?

A. That I may have a holy heart, and be an humble sinner, and be brought to God as a converted sinner.

From the American Baptist.

#### ENGLISH DELEGATION.

In reply to the inquiries and anxieties of many of our friends, we would remark that Dr. Cox and Mr. Hoby have expressed an intention to return to N. York city to attend the anniversaries, and from here they will proceed to attend the meetings in Boston. It is also their intention then to direct their course west, and be at Hamilton to meet the brethren at the commencement at Hamilton Institution; and then proceed farther west, and be in Ohio in June or July.

In reply to the Christian Secretary, we would say that Dr. Cox's Address is F. A. Cox, L.L. D. and Mr. Hoby's, Rev. Joseph Hoby.

The following resolution of the Minister's meeting on Monday last, expresses the cordial feelings of brethren in New York, relative to the arrival of these brethren:

Resolved.—That this Conference welcomes to our shores, brethren Cox and Hoby, delegates from the Baptists in England to the Baptists in the U. States; that it indulges the hope that their visit will be productive of great good to the churches, cement the bond of union between the two countries, and thereby promote the glory of God.

We learn that at a regular meeting of the Central Baptist church of Philadelphia, held on the 19th of March last, the Rev. J. J. Wolsey was unanimously elected pastor.—Am. Bap.ist.

Rev. Mr. Brantly, we are informed, does not leave Philadelphia, as an arrangement has been made with the church in Augusta, Ga., by which they acquiesce in his remaining with the first church.—Am. Bap.ist.

We learn that Rev. A. D. Gillett, of Schenectady, has accepted the call of the Baptist church in Sansom street, Philadelphia, and it is expected that in a few weeks he will enter on the discharge of his duties.—Ib.

For the Secretary.

Read before and accepted by the Ministerial Conference of Ashford Association.

What part of the Old Testament was abolished by the introduction of the New?

On this question, the views of many christians are indistinct. Some have supposed the Old Testament to have become obsolete, and to sustain no direct authority over the conscience. Others admit its authority so far as sustained by the New Testament; and a third class believe that it contains evangelical truth, and that its authority is direct and binding, equally with the New Testament. To answer the above question, and obviate these difficulties thrown in our way by the several views above-mentioned, is the object of this essay, and must be of considerable consequence to such as are desirous of knowing the will of God.

In prosecuting this object, and performing the task assigned me by this Conference, I shall in the outset assume the following position, viz. that the Old Testament is like a code of laws, all of which were passed and sealed by the highest authority of the state, a part of which, however, have been repealed. We are, therefore, as the above assumption supposes, to regard the Old Testament not only as the word of God, but its laws and institutions as the standing rules of duty, with the exception of such parts as we know to be abolished. And in relation to such parts, it is thought that the following considerations are manifest:

First, that such institutions and laws, the design of which was to represent Christ and the blessings of the gospel, were abolished by the introduction of the New Dispensation, as it is plain that when the objects thus typified were come, it would be unnecessary to continue the representatives. To such laws and institutions belong all the bloody sacrifices, and the ceremonial feasts; the ordinance of circumcision, together with all the days, (the seventh day Sabbath not excepted) which were set apart for Jewish worship, &c. See Col. ii. 16, 17. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." The above remarks, however, are not designed to (as it is believed they do not in fact) operate against the observance of the Lord's day.

Secondly, that part of the Old Testament was abrogated which consisted of the covenant or constitution, by which the descendants of Abraham, Isaac, and Jacob were constituted the people of God in distinction from other nations, and also all the laws and institutions dependent thereon. That God made such a covenant with the patriarchs and their descendants, is obvious from an explicit statement in Psalm cv. 9, 10. "Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan the lot of your inheritance." Notwithstanding the strong language here used in relation to its continuance, it is evident that God intended eventually to remove it. Hence, in the prophecy of Jeremiah, and Hosea, the Lord declares that days should come when he would make a new covenant with his people. And an inspired apostle assures us that those days have come, and that inasmuch as God has made a new covenant with his people, he has made the first old and laid it aside. He farther assures us that the ordinances of the former covenant, or that which constitutes the enmity or separation between Jews and Gentiles, Christ had abolished in his flesh, that from both he might form one new man, or people. In point of obedience, therefore, the apostle considers it immaterial whether we belong to the circumcised Jews, or to the uncircumcised Gentiles; circumcision in this respect being nothing.

From what has been said, it is natural to infer that such laws and duties as are discoverable by the light of nature and by the moral law, are not at all affected by the introduction of the New Testament, but are corroborated by it, and of course of equal authority. Among such may be reckoned reverence for the name of God, love for his character, delight in his worship, assembling together for the performance of social and public duties, together with fasting, prayer, thanksgiving and praise, expressed either by vocal or instrumental music, &c. To which may be added, honoring the Lord with our substance, defraying the expense of public worship, the spread of his gospel, and the extension of his kingdom, and many other duties which grow out of the first and great commandment.

Again, we are to recognize as binding, those laws of the Old Testament which require a proper regard to the rights of our fellow creatures. In these are involved the maintenance of civil government, the support of righteous laws, and the execution of such penalties as justice demands. Hence, we are not to screen the murderer, the thief, or the oppressor from just punishment, from any mistaken notions and reasonings respecting the merciful dispensation of the gospel.

That the above duties, with many others found in the Old Testament, are not abolished by the introduction of the new dispensation, is evident from the fact that they are neither representative of Christ and his gospel, nor yet dependent on the covenant, or rather not peculiar to the covenant of the Jews, and by which they were separated from Gentiles. If so, there is no evidence that they were ever repealed, and as some of them in their nature never can be, being applicable to all intelligent beings, consequently they remain in force.

From what has been said, we infer that it is improper, and that we have no right to go back to Jewish authority, and to the covenant peculiar to the Jews, for authority in the observance of those ordinances instituted under the gospel dispensation. It is also manifest, that any attempt to evade the force of any moral precept, merely because it is found in the Old Testament, is not only impious, but may fairly be denominated taking from the word of God.

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everlasting covenant; saying, unto thee will I give the land of Canaan the lot of your inheritance."

seses a vitality equal to renovating the whole man and inducing him to live as one whose home and treasure are in heaven, and not on earth?

*No work for Agents.*—I will have no work for agents among my people, said a newly settled pastor the other day.

*That man is no friend to benevolent objects, says a fiery-spirited agent.*

Wait a moment, Mr. Censor, and see if you cannot judge more righteously:—hear his reasons. He says he means to select, or have his church select, at least four prominent and good objects, and once a quarter advocate in a sermon one of them, take a round collection or subscription, have the money in proper hands, and that object disposed of for that year; and so of the rest. Who does not see the excellency of such a course? The pastor will himself obtain more than any other one, and not only save the expense of an agent, but save him from going away broken-hearted because he has broken the hearts of some of his brethren.

*To Correspondents.*—It is not a little surprising that the death of persons, adults or children, should so often excite in the minds of surviving friends or acquaintances, a disposition to make rhymes about the deceased, and send them to the printer, expecting he will insert the production in the poet's corner, as poetry.

Now we are far from wishing to discourage proper attempts at writing poetry; but we do advise those of our friends who have kindly communicated to us sundry rhyming effusions, occasioned, of late, by death, to procure some suitable author upon the subject, and learn that all forced rhymes are not poetry:

and that many rhymes may be written, which have no claim to reason. We find no fault with any who please to write and send us, post paid, provided they will not be disappointed if we neither set the world to laughing at them, by printing what they write, or making no apology for not printing it. Those who can write poetry, will of course know that we do not mean them.

We have received an interesting account of a revival in Kensington. As such accounts always state facts, we must have the writer's name before inserting the communication. Shall we have it to refer to if necessary?

*New Book Store.*—Our readers and the public will perceive by the advertisements in the last and present number of this paper, that the publisher has become interested in the bookselling business. It is the simple object of this notice to say, that it is intended to keep a complete assortment of the newest and most approved books for Sunday School Libraries, and instruction; among which is a supply of Lincoln's Questions. He hopes for the patronage of his brethren in the Sunday School department. Any church or superintendent who may wish to obtain any kind of books at the meeting of the Convention at Middletown, but who do not wish to come to Hartford, is desired to come furnished with a catalogue of the books wanted, as one of the first will be a Middletown to receive it, and procure the books ready for delivery, in a few hours, and free of expense to the purchaser.

We are requested to state, that the 1st Baptist chh. in North Stonington are destitute of preaching, and would be glad to receive visits from unsettled ministers, as they are anxious to obtain a pastor.

*Disastrous Gale—TOTAL LOSS OF THE STEAM BOAT CHIEF JUSTICE MARSHALL.*

We learn, by the New York papers, that a severe

gale commenced from the S. E. on Monday night last,

which increased to great severity, and did much damage to the vessels in port, nearly all of which were

more or less injured. The storm likewise proved very destructive in the Sound.

The Chief Justice Marshall, Capt. Waterman, left New York at 5 o'clock, P. M. on Monday, for New London, to which place she had commenced running, and in consequence of the severity of the gale, was compelled to anchor on Tuesday noon, near Saybrook.

She soon parted both cables, and rolled overboard both smoke pipes. In this condition, she was driven a considerable distance to the westward, and the captain tried to run her into New Haven, but she became water logged, and run on the rocks a mile east of the Light House. Mr. Haskell, the pilot, jumped into the small boat, cut the painter, and endeavored to reach the shore, in which attempt he was drowned.

The rest of the crew and passengers were saved.

The boat is said to be a total loss.

*Lawrence.*—The maniac Lawrence, is confined at Washington, to prevent him from doing injury.

A man by the name of Meghan, was cruelly mutilated in his leg by a rock falling upon him from a loft in a hill, through which he was digging for a railroad on Long Island. Both legs amputated.

The most dangerous foe ever

God; the good graces and

to secure their favor he

could his Lord, barter his al-

to man. If a minister, he

but Christ Jesus and him

Christian, he will not be all-

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nothing so much as to know

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being made conformable to

the will of God.

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## POETRY.

From the Missionary.

THE CHILDREN IN THE TEMPLE.

"And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out."—LUKE xix. 40.

Ye whose hearts are beating high  
With the pulse of Poesy,  
Heirs of more than royal race,  
Fram'd by Heaven's peculiar grace,  
God's own work to do on earth,  
(If the word be not too bold,)  
Giving virtue a new birth,  
And a life that ne'er grows old—

Sovereign masters of all hearts!  
Know ye who hath set your parts?  
He who gave you breath to sing,  
By whose strength ye sweep the string,—

He hath chosen you, to lead  
His Hosannas here below;  
Mount, and claim your glorious meed;  
Linger not with sin and woe.

But if ye should hold your peace,  
Deem not that the song would cease—  
Angels round his glory-throne,  
Stars, his guiding hand that own,  
Flowers, that grow beneath our feet,  
Stones, in earth's dark womb that rest,  
High and low in choir shall meet,  
Ere His Name shall be unblest.

Lord, by every minstrel tongue  
Be thy praise so duly sung,  
That thine angels' harps may ne'er  
Fail to find fit echoing here;

We, the while, of meaner birth,  
Who in that divinest spell  
Dare not hope to join on earth,—  
Give us grace to listen well.

But, should thankless silence seal  
Lips that might half heaven reveal,  
Should bards in idol-hymns profane  
The sacred, soul-enthralling strain,—

(As in this bad world below,  
Noblest things find vilest using.)

Then, thy power and mercy show,

In vile things noble breath infusing:

Then waken into sound divine  
The very pavement of thy shrine,  
Till we, like heaven's star-sprinkled floor,  
Faintly give back what we adore,  
Child-like though the voices be,  
And untrammel'd the parts,  
Thou wilt own the minstrelsy,  
If it flow from child-like hearts.

From the N. Y. Observer.

## A HEATHEN FESTIVAL IN CEYLON.

We have been favored by a friend in this city, with the following extract of a letter from Mrs. Hutchings, dated Jaffna, March 29, 1831, giving an account of a heathen festival, the ceremonies of which she had just been witness to.

"This is the Tamul New Year. It is the closing day of a week of heathen festival ceremonies. The house at Manepy, where brother and sister Hoisington and brother and sister Miner now reside, is very near to a temple. I spent the day with them that I might witness some of the worship. We took our seats by the door in the church, directly opposite to which is the temple and temple yard, enclosed by a hedge of palm leaves five or six feet high. We could see nothing of the temple, except the roof, covered also with dried leaves. The bell was then ringing, the band of music performing, and preparations making for dragging the car. Soon after we were seated, the manegar of the village with whom brother Hoisington has had considerable communication, and who seemed polite and rather attentive, came into the door and conversed with us a little. He said the ceremonies were all vain.

Some boys collected around, indeed a large throng, 50 or 60 of those who are in the schools, whom their parents had sent daubed with ashes into the temple. We offered a tract to the manegar. He took it and read it to the throng about the door, and also offered it to two high-caste heathen who came up to salute us. The first refused, saying it would be sin to take it; the other received it, and the manegar received a second in its stead. The tract exposed the folly of the very ceremonies then performing. He called a dancing girl to see us. Her person was covered with entire decency and with rich and tasteful elegance. Her form was girt very tight and small about the waist, which would vie with many ladies in America, who indeed might not like the comparison of such a being.

Her cloth was fine, a scarf of the same put over her shoulder about her white jacket, drawn closely down and fastened under the right side, from which it flowed nearly to the ground. Her black glossy hair was arranged very simply and becomingly, and displayed to advantage a few brilliant jewels. Jewels were also in her ears and in one nostril. On her neck and wrists were four or five sets of elegant gold beads and bracelets, variously wrought. She touched her head and bowed slightly as she came up, and then stood with one hand laid in the other, as much as her ease as an elevated and accomplished lady, and with the apparent innocence and simplicity of a child in her countenance and manner. There was nothing offensive in her appearance, but the reverse, if you except the undisturbed composure with which she met our combined scrutiny. At the word of the manegar, she bent her body first to us, and then to him, and retired. These girls are consecrated to the service of the temple, and often sold when very young, to be trained for this purpose. They are among the most degraded beings in the world.

The idol being tied, and the priests seated in the car, it was drawn out with ropes by the people, preceded and surrounded by a crowd of

men, women, and children. A platform of 10 or 12 feet square, was surmounted by a pyramidal frame work, 40 or 50 feet high, and hung with scarlet and white cloth. We could not see the god as it passed, but only the festoons and garlands of white flowers with which it was decorated. Our manegar did not hesitate to suspend the solemnities, by bidding the car and crowd stop, that we might look at them; so that the attention of all was turned from the object of worship to us, the Brahmins themselves lifting the hangings to look out from their seats of state at us. Indeed, to the crowd, we seemed to be an object of as much attention as the thing they were worshipping. There was, however, a class of votaries by whom we were unheeded. About 60 men rolled after the car; the car moved rather fast, and they rolled over and over with all their might. Sometimes one lagged a little, apparently from exhaustion, and those behind him not being able to see him, and rolling against him and each other, were quickly in a struggling heap together. The dust was very deep, and their eyes must have been filled, if they were open; at any rate, their noses, and ears, and hair, and mouth, were full. Their profuse perspiration, mingled with dust, coated their black bodies with mud. After them followed about 20 other votaries, who measured their length around the sacred premises, in the track of the car. They threw themselves at full length on their faces on the ground, jumped up, whirled once around, with their faces covered with both hands, threw themselves down again, and thus went the whole distance, about 40 rods.

After them many women followed, in much the same manner, first kneeling, then bowing the head to the ground, and wiping first one side and then the other of the face in the dirt; then stretching their hands forward as far as they could reach, they marked a place in the dirt in which to plant their feet for an offering. Nothing was so painful to me as this. The other ceremonial and self-indulgences were performed in an off-hand, hurried manner, and, comparatively, as though they cost but little; but the motions of the women were slow, and solemn, and laborious, and their countenances expressive both of suffering and devotion. Besides they were women.

"We followed the procession round to the front of the temple, and found there the whole number of votaries, lying prostrate on their backs, apparently in a state of complete exhaustion, covered with mud, and motionless, except in their pantings for breath. They paved the whole yard in front of the god. It was a shocking and pitiful sight. It seemed, indeed, to be presenting their bodies a living sacrifice, 'acceptable,' no doubt, to him who carries them captive at his will. Who would not detest him, when they see such of his works, and long that 'the captives of the mighty should be taken away, and the prey of the terrible delivered'?"—We found the manegar in the temple rubbed with ashes; so little can we trust the professions of this people. We were told, also, that he is one of twelve men who bear all the expense of this festival."

From the Christian Witness.

## PURITY OF THE CHURCH.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way." And such, too generally, is the origin of those worldly admixtures of character in the Church, by which her purity is corrupted.—Tares sown, while she sleeps, may not be easily eradicated. The greater is the need, therefore, of her sleepless vigilance.

"The field," in which the Church is planted, in which her "good seed" is sown, "is the world." The whole of this field is eventually to be occupied by her plantations; not, however, by enclosing it *as it is*, but by converting it into good soil, and by sowing good seed. Or, to speak without a figure, men are to be brought into the Church, not by incorporating them, in their natural character, with her members; but by their spiritual conversion from sin to holiness, by their becoming one in character, or in affection and temper, with Christ himself. The great agent, by whom this purifying change in them is to be effected, is the Holy Spirit: and the great instrument, which he uses in effecting it, is the word of God. The results of this agency, using this instrumentality are always good; and if the Church were never to receive her members from any other source, she would always remain pure.

But she is in the midst of other influences, and always in danger of other admixtures. As far as possible, therefore, to secure her against them, she has been provided with certain safeguards, with an official Watch, or ministry, and with rites and sacraments. The great office of these safeguards seems to be, to furnish and to apply proper tests of character to those, who Church, and *thence* to prevent *no* *visible* members of the worldly mixtures. If the ministry has authority to cast out certain grades of character from the Church, it surely has authority to prevent their entrance; and not theirs only, but also the entrance of all others, so far as they can be ascertained, who have not the character of Christ's truly renewed disciples. And the rites and sacraments of the Church in their spiritual meaning and design, furnish them with the tests in the application of which they are to exercise their authority, and preserve her purity.

That the Divine Word is the main instrument, with which the Spirit renews and sanctifies the true members of Christ, appears from the fact that it is so represented in the Bible. "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." "The sword of the Spirit, which is the Word of God." "Sanctify them by thy truth: Thy Word is truth." And that the rites and sacraments of the Church were not intended as ordinary means of grace to be used by unrenewed men for the purpose of thereby becoming renewed, appears from the two facts; that they are no where so represented in scripture; and that the Apostles did not

so use and apply them. No where are they spoken of as the means, by which the Spirit brings men to repentance and faith. Nor were the Apostles ever found first baptizing, confirming, and administering the Lord's Supper, for the conversion of their hearers, and then preaching the Word for their comfort and establishment. Their course was uniformly the reverse of this. They first "preached the gospel with the Holy Ghost sent down from heaven," for the conversion of men, and then, they baptized, laid hands on them, and received them to Christian fellowship, that they might then be comforted, established, and built up in the faith. In their practice, the rites and sacraments were signs and seals, applied to those who, having been renewed by the Spirit, through the Word of preaching, were to be visibly added to that Church, which, as the Body of Christ, is to be pure and spotless in the world. They saw not, indeed the hearts of men; and therefore were not always sure that those signs and seals were rightly applied.—But we have not the slightest reason for supposing that they ever applied them to any, whom they did not, in the exercise of their best Christian judgment, believe to have been made the subjects of the Spirit's renewing influences, through their ministry of the Gospel.

According to these views, the Church is in the world, but not of the world. It is a separate, a sacred enclosure. It is a type of heaven. And as nothing unclean can ever have entered into the latter, so, if possible, every thing impure should be prevented from entering the former. The work of taking men out of the world, and incorporating them with the Church, is the work of the Spirit, through the preaching of the word. But the office of preaching the word is intrusted to fallible creatures.

To secure the Church, therefore, as far as possible from unintentional mixtures of impurity, she has been surrounded with significant rites and sacraments. These are so many successive gates, by which men enter into full, *visible* fellowship with her; and at every one of which they are to be tried by spiritual test, that if possible no unsoundness of character may find its way among the members of Christ. And one great office of those who are called to the ministry of the Gospel is, to *watch these gates*, and, so far as to see that no enemy ever enters in thereby to sot tares among the wheat.

S. P.

From the N. Y. Journal of Commerce.

## THE BREATH OF DEATH.

There is a small round valley in the Island of Java, in the form of a large kettle. The place, which contains only a few acres, is called the *Valley of Death*, because no man, bird, or beast, can descend into it and live to make their escape out. As you approach the banks of this fatal valley, within which no tree or living vegetable is ever seen, your blood is chilled within you as you look down upon the whitened skeletons of men and animals, who have here fallen victims either to accident or rashness.—But what is most surprising, and would be altogether incredible without the testimony of facts and daily experience, is, that many of the inhabitants, although warned by the fate of others before them, venture presumptuously into the abode of death, and are irrevocably lost. This is now very well ascertained that the deadly poisonous air of this valley is carbonic acid gas, which is heavier than common air, and is formed by the decomposition of bituminous matter in the bottom of the valley. Java being, as is well known, a volcanic island, the gas rises to a certain height in the valley, and throws off in subterraneous passages, as it does also in the Grotto del Cane, or Dog's Grotto, in Italy.

Were our own house situated on the margin of this gaseous lake of death, how careful should we be to counsel and instruct our children and family, in order to prevent their falling into a death at once so sudden and awful, and how should we guard our own footsteps, too, when travelling upon the brink of the clayey and slippery steep, lest some false step should in a moment launch us into this open sepulchre. But strange to tell, we convert our houses and cellars into just such a valley of death whenever we kindle a fire of charcoal, or any kind of coal, either in grates, furnaces, or stoves, unless we have the furnace, grates, &c., immediately in the chimney or conducting to it directly, and unless the air is of sufficient density to carry off the gas as fast as it is formed by the burning of the coal. Otherwise the gas, being heavier than common air, will settle like water, into the lowest place, and when once breathed into the lungs, it produces almost instant death.

It is extremely dangerous, in stormy weather, to sit or sleep in a room with coal fire of any kind, if the wind blows the smoke and goes into the room. And opening the windows does not always answer. The door must be opened so as to let the gas off at the bottom of the room. Otherwise little children whose heads are not as high as the window, *want* to breathe in the air. Frequently by shutting the valves of stoves in order to save the heat, this same *Valley of Death* is produced. Particular pains should be taken to instruct servants in regard to this thing. Frequently the burning of a lamp in a small room, produces the like fatal and deadly effect.

In a cellar or vault where vegetable fermentation is going on to any extent, we must remember that there is but a step between us and death. Also in small rooms where many people are assembled, with the door shut, the pure air is immediately breathed by those present, and the vital part of it, or the oxygen, as is supposed, coming as it were in contact with the blood in the lungs, takes from the blood the superabundance of carbonic acid it has acquired by circulation, and forms carbonic acid; and consequently the air we breathe out is carbonic acid gas, a deadly poison, the same fatal air that fills the "Valley of Death" in Java.

The fatal effects of breathing this gas in various ways, are truly alarming. Many who do not faint and die immediately, are yet materially injured by it for years. But people will

not believe. They still allow charcoal to be burned in their cellars in portable furnaces, even when there is no fire place or possible escape for the gas. They still keep their doors closed with coal fires, when the pressure of the atmosphere is taken off, or when the wind blows the gas back into the room. Only yesterday, a gentleman fainted and was carried out of his house insensible or dead, and this is only one instance of the hundreds who are thus launched into this "valley of death." They still go into crowded rooms, and send their children into crowded schools, where the air is vitiated from day to day, if not from generation to generation, and in all this, like the foolish Javanes, they suppose that they are exceptions to the human family, and that they shall escape without injury.

I have one favor to ask of this class of people. I ask them to go with me to the Island of Java—to accompany me to the fatal valley—and while they stand upon the brink and look down upon the ghostly, frightful bones, that if then they are determined to make a plunge, they will, at least, consent to leave their children in the enjoyment of freedom and healthy air.

J. MACADAM, JR.

I have one favor to ask of this class of people. I ask them to go with me to the Island of Java—to accompany me to the fatal valley—and while they stand upon the brink and look down upon the ghostly, frightful bones, that if then they are determined to make a plunge, they will, at least, consent to leave their children in the enjoyment of freedom and healthy air.

J. MACADAM, JR.

**Aetna Insurance Company,**  
Incorporated for the purpose of insuring against LOSS  
and DAMAGE by FIRE only, with a Capital of  
\$200,000, secured and vested in the best possible  
manner.

OFFER to take risks on terms as favorable as  
other Offices. The business of the Company is  
principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door  
of Tread's Exchange Coffee-House, State Street,  
where a constant attendance is given for the  
moderation of the public.

The Directors of the Company are—

Thomas K. Brace, Joseph Pratt,  
Henry L. Ellsworth, George Beach,  
Thomas Belden, Stephen Spencer,  
Samuel Tudor, James Thomas,  
Henry Kilbourn, Elisha Peck,  
Griffin Stedman, Daniel Burgess,  
Joseph Morgan, Ward Woodbridge,  
Elisha Dodd, Joseph Church,  
Jess Savage.

THOMAS K. BRACE, President.  
JAMES M. GOODWIN, Secretary.

## NEW GOODS.

## JOSEPH W. DIMOCK,

## MERCHANT TAILOR,

AS just returned from New York with a complete assortment of Goods for the Spring trade, consisting in part, of the following, viz.—

Wool Dyed Black, Sup. Imperial Blue, Black, Dahlia, Adelaide, Polish and Invisible Green, Olive, Drab, Mixed, and Brown Broadcloths.

Sup. Black, Rich'd and fancy colored Cassimeres. Heavy Black and Plaid Satins, Shawl, Marcellas and Valencia Vestings. Brown, Black, and Green Bon-bazines, and Summer Cambrics. Merino Cloths, Ermiccia, Diagonal Drills, Superfine Sattinet, Velvet, Hosiery, Gloves, Suspenders, Linen Bosoms and Collars, Rubber Straps for Pantaloons. Hdkts. Cravats, Stocks in great variety. Tape Measures, Buttons, Silk and Twist, together with every article of trimmings suited to the trade.

Spring Fashions received.  
Particular attention paid to Cutting custom. All orders faithfully executed.

WANTED.—One or two good Journeymen. Hartford, March 28, 1835. Swil

## JAMES BURT

## OFFERS FOR SALE

250 CASES Men's fine Calf Boots,

50 Do. Thick do.

25 Do. Boys' Calf do.

20 Do. Thick do.

50 Do. Men's do. Brogans.

100 Do. Kip, lined & bound do.

15 Do. Calf do. do.

25 Do. Boys' Thick do.

30 Do. Kip, lined & bound, do.

20 Do. Men's thick Shoes,

15 Do. Calf, do.

25 Do. do. Pumps,

5 Do. Boys, do. do.

10 Do. Women's Leather Boots,

30 Do. do. do. Shoes,

40 Do. Seal and Kid, do.

20 Do. Cloth Slips,

5 Do. Gaiter Boots,